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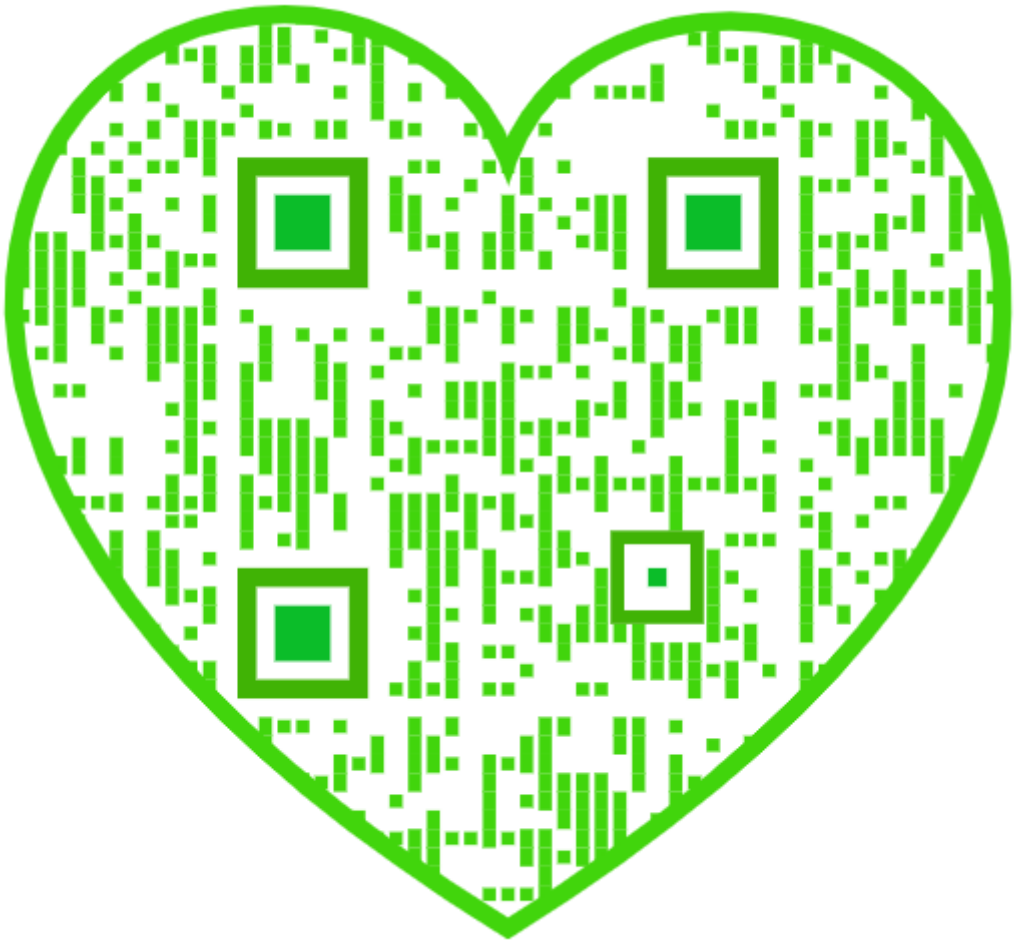
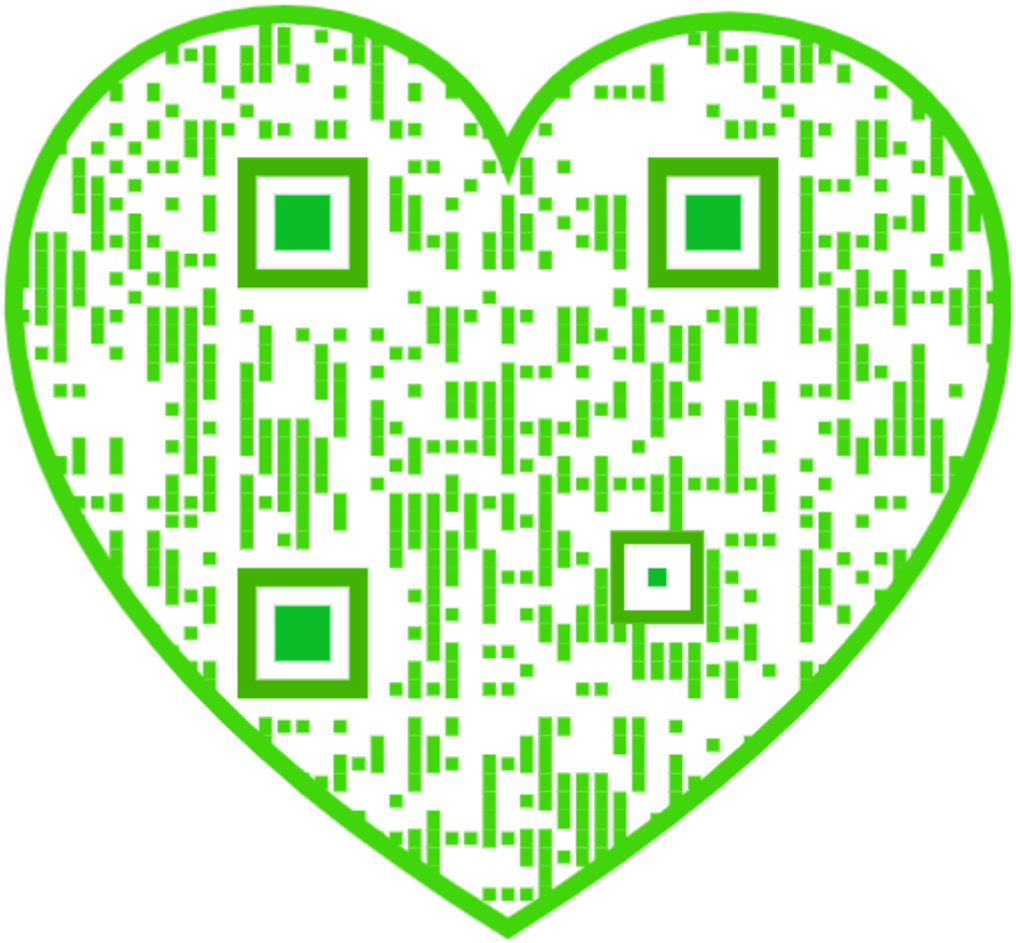
SCIENCE of NATURAL LAWS for TEACHING KINDNESS

By CLARENCE B. GIBSON





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Science *of* Natural Laws *for* Teaching Kindness

A BOOK EXPLAINING NINE LAWS *of* NATURE WITH A SYSTEM, *and* CALLING ATTENTION TO THEIR ARRANGEMENT

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CLARENCE B. GIBSON, *Publisher*
DES MOINES, IOWA

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1913

PREFACE

The Law of Action forms all the other Laws of Nature and in this book eight other laws are used in explaining the Law of Action in a narrow-minded way; the Law of Foresight is formed by actions forming little conditions while acting to form larger conditions, the Law of Individuality is formed by the regularly not regular arrangement of actions, the Law of Beauty is formed with useful conditions formed by actions, the Law of Order is formed by the way actions make useful conditions, the Law of Economy is formed by actions as they do not use or require any more material or space or time than is needed, the Law of Cleanness is formed by actions while actions are giving the individuality to conditions, the Law of Appearance is formed by conditions being forced to appear like actions place them, the Law of Secretiveness is formed with the useful appearing conditions that appear between different specified actions.

A Law of Nature is a universal condition composed with a specified order of relative conditions, the name given to each Law specifies the order of each Law or universal condition.

The Law of Action explains that while describing conditions in a broad-minded view a condition is all wrong or all right, a long time is the opposite of a short time, and extremely opposite arrangements in each specified condition are opposite conditions, such as in speaking of a specified condition a large amount of material is the opposite of a small amount of material, seeing is the opposite of not seeing, a specified side is the opposite of another side, dampness is the opposite of dryness. While in a narrow-minded view a condition can be partly right and partly wrong, or all right or all wrong, a little longer time is the opposite of a short time, and a little shorter time is the opposite of a long time, and opposite conditions are always fractional parts of fractional parts of a specified condition, or in other words, each time a person thinks of fractional parts of a specified con-

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dition the person is thinking in a narrow-minded way and opposite conditions should be thought of as being only a little different one way or another, such as dampness may be the opposite of some dampness, or dryness may be the opposite of some dampness, partly hearing is the opposite of not hearing or hearing or partly hearing.

While detecting how an action should be made, if a specified condition is in a natural or useful condition the narrow-minded idea should be used while causing an action opposite from the action that had caused the specified condition, well if a specified condition is in a harmful or unnatural condition the broad minded idea should be used while causing an opposite action from the action that has caused the specified condition.

The idea of kindness or naturalness in a narrow minded view, a person is a part of nature so no difference what they do their actions are natural; well, in this book when attention is called to naturalness or kindness, understand that attention is called to naturalness or kindness in a broad minded view. Proceeding attention is called to how naturalness or kindness is noticed in a broad minded view. In a general way the natural conditions or Laws of Nature show the kind of actions that will do more to improve than to harm, or cause naturalness and while doing so the conditions show that no actions should appear except actions that will cause improvement or naturalness, and at the same time the general conditions show that opposite actions from those that will cause improvement or naturalness will cause unnatural or harmful or unkind conditions and these actions and conditions are the actions and conditions that are called unnatural or unkind while thinking or explaining in a broad minded view.

A spirit is an invisible perpetual action and while it may be partly composed of material, a spirit should always be thought of as something cleanly different from material or action. A person's life and mind are spiritual, although the expression of a person's mind and the muscle actions of the body are not spiritual.

In this book while teaching how to analyze natural conditions, the reason only conditions in regard to human life are analyzed is because such conditions are the only conditions that appear in all places where people appear.

In order to make use of the knowledge of knowing how to analyze, the scholar should analyze the conditions that appear in their presence in the same relative way that numbers are used to detect the correct answers to examples, and the only mission of this book is to teach or help teach how to analyze natural conditions, says, Clarence B. Gibson.

SCIENCE OF NATURAL LAWS FOR TEACHING KINDNESS.

Here attention is called to the order of each Law, and to what each Law teaches.

The Law of Appearance.—Each natural thing has a condition like its appearance. The Law teaches to act honest. People act honest while acting and thinking like they think is right.

The Law of Order.—Each natural thing is composed of parts, and the way the parts are placed so as to make a thing useful are the conditions that form the Law of Order. The law teaches carefulness. Each act a person makes should be made to help form some useful condition.

The Law of Economy.—Each natural thing uses no more space, material, or action than is needed, and is as useful as possible in as many ways as possible. The Law teaches that while acting a person should not waste a thing and should not use any more space, material, or action than is needed.

The Law of Cleanness.—Each natural thing is cleaned by nature. The Law teaches that a person should act clean in all ways.

The Law of Foresight.—Each natural little action makes a little condition and the little conditions explain how large conditions are formed. The law teaches that a person should notice the little conditions in order to understand how to make large kind conditions and also know how to avoid making large harmful conditions.

The Law of Action.—Each action is composed of two smaller acts and one of the smaller acts is forced to appear by some natural condition and then this smaller act forces the other smaller act to appear, then as the two smaller acts meet they form the one action and the action makes a condition and the condition forces another action, so the action appears in one arrangement and then in an opposite arrangement and makes one condition and then an opposite condition. The law teaches to act regularly, not regular. The law also teaches how to trail all actions by the conditions they have formed.

The Law of Individuality.—Each natural thing has a condition different form each other thing, and these conditions prevent two or more things from having equal positions and equal opportunity. The law teaches that the skill or power or action of one thing should not be placed in combat with the skill or power or action of another thing.

The Law of Beauty.—Each natural thing has beauty (in reality beauty means the appearance of usefulness in material, and with actions beauty means capability to form useful actions or conditions) and the more beauty two or more things have and appear to have for each other, the more useful they are to each other. The law teaches to permit all things to appear that will cause pleasure and do more to improve than to harm.

The Law of Secretiveness.—Each natural thing has a surface and an inside part, and the surface indicates the condition of the inside part. A surface also indicates how near an inside part is of completion. The law teaches that a person should fully do and do well, each thing they begin to do. If a person acts kind the outline of their actions will indicate secretiveness the same relative way a plant of vegetation does, if no bark or peeling has been removed from the limbs or roots or body and are in a clean, healthy condition.

Proceeding from here, attention is called to the general conditions of each one of the nine Laws throughout nature. Or in other words, each one of the Laws is explained in a narrow minded way.

The Law of Appearance.—There is no need of calling attention to the name of each thing in the world, you can notice that each natural thing is forced to appear and does appear like it appears to be. Nature does not control a person's mind or actions, and when a person does not think and act like they think is right, the person lies, acts false, or ignores the law of nature.

The Law of Order.—Each plant of vegetation is composed of roots, body, limbs, color, and indicated parts of material, well, if a plant has its natural color and all parts are in healthy condition and in natural position, the plant is in order: each thing with blood and action in it is composed of head, body, limbs, color, and indicated parts of material, well, if a thing with blood and action in it has its natural

color and all parts are in healthy condition and in natural position, a thing with blood and action in it is in order: each cloud is composed of a body and color and indicated parts of material, well, if a cloud is not causing enough lightning, wind, hail, snow, rain or moisture to appear and do more harm than good, and is not causing harm by preventing sunshine to appear with plants of vegetation or things with blood and action in them, the cloud has its natural color and condition and position, and is in order: the sun, moon, stars, land and water each have a body, color, natural position and condition, and have indicated parts of material, and are always in order: the material commonly called air is composed of indicated parts of material, has no color or indicated form of body, and while not causing harm owing to poor quality, and not causing harm while causing something to be too hot or too cold, the air is in order.

The Law of Economy.—Clouds help to make the world beautiful, each cloud occupies no space some other thing needs, clouds help to regulate the action o fthe air, clouds help to cause snow, rain or moisture to fall and in that way help to purify the air, and help the growth of vegetation. The sun, moon and stars each help to make the world beautiful, each also help to regulate the action of the air and in that way also help to cause the growth of vegetation, their actions also help to form the seasons of years. The sun, moon or stars do not occupy space some other thing needs. The material commonly called air is useful in all ways, and does not occupy space some other thing needs. Earth and water each help to make the world beautiful, help to make the air useful, help the plants of vegetation and things with blood and action in them, and earth or water does not occupy space some other thing needs. Plants of vegetation help to make the world beautiful, help to make air, earth and water useful, plants of vegetation also supply food and shelter for things with blood and action in them. Plants of vegetation do not occupy space some other thing needs. Things with blood and action in them help to make the world beautiful, and also help to make plants of vegetation, earth, water, and air useful. Excepting a few things having a harmful nature or a poor quality of body that does cause them to do their neighbors and the world more harm than good, the things with blood and action in them do not occupy what some other thing needs. The sun, moon, earth, stars, clouds, air,

things with blood and action in them and plants of vegetation, each do not use material each other needs, and they all help each other.

The Law of Cleanness.—While moisture is being drawn from the earth to the clouds and while rain or moisture is falling or while the sunshine is drying moist parts of air, the air is cleaned. Moisture or the water from melted snow or rain water flowing cleans the surface of the earth, and moisture or rain water or snow water or water that seeps from one body of water to another body of water, cleans the earth beneath the surface.

Rivers are cleaned when an uncommon amount of snow water or spring water or rain water flows into them.

With dew, moisture or rain and the wind sweeping among the plants of vegetation the surface of the plants of vegetation are cleaned. The wind also sweeps the surface of the earth. The inside parts of plants of vegetation are cleaned with sap, the waste material being drawn through the bark or peeling by the sunshine or discharged through leaves or blades or with dead leaves or blades.

There are bodies of water for things with blood and action in them to clean the surface of their bodies with, and the inside parts of things with blood and action in them are cleaned with blood and air and moisture, the waste material being placed and held with other material that becomes waste and leaves the body. Waste material is also forced with moisture out through the pores of the skin.

The Law of Foresight.—Principally the Law of Foresight is explained by the conditions made by the order or law of action. Little actions make little conditions and the continuation of the little actions makes large actions, while continuations made of the little conditions make large conditions, so the foresight of large conditions is noticeable in small conditions.

The continuation of small clouds collecting explains that large clouds will be formed.

The continuation of cloudy weather explains that more cloudy weather may appear than we need.

The continuation of a clear sky explains that more clear weather will appear.

The continuation of thunder and lightning appearing each time before it rains, explains that thunder and lightning will appear before it rains.

The continuation of seconds explains that minutes will come and go, the continuation of minutes explains that hours will come and go, the continuation of hours explains that weeks, months and years will come and go; the continuation of years explains that seasons of years will come and go.

The continuation of nights following days explains that nights will follow days.

The continuation of the growth of young plants of vegetation explains that young plants will grow and have a full size.

The continuation of fruit plants producing blossoms and then fruit explains that fruit plants will produce blossoms and then fruit.

The continuation of plants of vegetation producing beautiful flowers that smell sweet, explains that plants of vegetation will produce beautiful flowers that smell sweet.

The continuation of sunshine helping plants of vegetation to grow, explains that sunshine will help plants of vegetation to grow.

The continuation of earth helping plants of vegetation to grow, explains that earth will help plants of vegetation to grow.

The continuation of a small stream of water flowing from a spring, explains that the water is flowing to help form a body of water many times larger than the stream or spring.

The continuation of water flowing in a river, explains that the water is flowing to help form a body of water many times larger than the river.

The continuation of the improvement of things with blood and action in them as they take care of their bodies, explains that they will improve more the more care they take of their bodies.

The continuation of pain appearing in the body or a part of the body of a thing with blood and action in it each time the body or a part of the body has been harmed, explains that when harm appears pain will appear and continue to appear if the cause of the pain is not removed.

The continuation of pleasant feelings each time things with blood and action in them have kind thoughts and a healthy or clean body, explains that things with blood and action in them will have pleasant feelings each time they have kind thoughts and a healthy or clean body.

The continuation of unpleasant feelings each time things with blood and action in them have unkind thoughts and an unhealthy or unclean body, explains that a thing with blood and action in it will have unpleasant feelings each time the body is allowed to become unhealthy or unclean and unkind thoughts appear.

The continued use of a little harmful idea will form a large harmful condition, and the continued use of a little natural idea will form a large useful condition.

The Law of Action.—Actions are not visible although conditions actions make are visible. All actions have the same relative arrangement or construction. Large actions, like continued actions of air, sunshine, moonlight, actions of flowing water, the growth of a plant of vegetation, the the growth, the walking, the flying, the breathing or the swimming of a thing with blood and action in it, the reflecting appearance of seeing, the reflecting appearance of hearing sounds, the reflecting appearance of tasting or smelling or feeling, the continued motion of a machine, etc., each of these large actions and all such other actions are formed by the continued repeating of single actions. A single action is composed of two smaller acts and a condition made by the action, one of the smaller acts is forced to appear by some natural condition and is the act of gathering or receiving and this smaller act and the condition it makes forces the other smaller act to appear and this other smaller act is the act of giving or discharging and forces a condition opposite from the condition the act of gathering or receiving does, so in each large action there appears continuously one arrangement and then an opposite arrangement and one condition and then an opposite condition. All actions always start with the act of gathering or receiving and stop with the act of giving or discharging. In a narrow-minded view a single action is composed of four acts, the two smaller acts each being composed of an act of gathering or receiving and an act of giving or discharging.

In order to explain how the Law of Action explains to act regularly not regular, the sun's actions are analyzed here. The sun appearing and disappearing each day is a regular action in a broad-minded view, and the actions of appearing and disappearing are opposite actions appearing regular in a broad-minded view. Well, in a narrow-minded view the sun comes up and goes down a little later or a

little earlier each day in a year. Some days and some parts of the same day the sun shines warmer than at other times. The sun shines warmer in some parts of the world than in other parts; sometimes the sun appears uncommonly bright, and not one of the specified actions appear each day at the same specified time, so the actions are not regular, and in a broad-minded view they are not irregular, although they are regularly not regular. Well, the same relative actions and conditions appear with each specified condition and while proceeding you should be able to understand what is meant when attention is called to actions appearing regularly not regular.

Sunshine or daylight appears and then disappears; some days are longer than others; some days are cloudy, clear, stormy, colder or warmer than others. So a day does and days do appear in one condition and then in an opposite condition, and act regularly not regular.

Moonshine or night appears and then disappears; some nights are longer than others; some nights are clear, cloudy, stormy or warmer, then other nights cold, other nights darker or lighter. So a night does and nights do appear in one condition and then in an opposite condition and act regularly not regular.

A day appears and then a night appears and then some days and nights are longer, colder or warmer than others. So days and nights appear in one condition and then in an opposite condition and act regularly not regular.

Somtimes many stars appear and other times no stars or not many stars appear and sometimes the stars appear brighter or nearer and other times dimmer or farther away. So the stars appear in one condition and then in an opposite condition and act regularly not regular.

As small clouds while floating in the air gather material and become large clouds, and as clouds of different colors and sizes and dry clouds and clouds of moisture, and clouds floating fast or slow, meet or gather in different conditions and at different times they appear in one condition and then in an opposite condition and act regularly not regular.

In some places and at different times air appears warm and then cold, dry and then damp, warm and then very warm, cold and then very cold, warmer or colder or drier or damper in one place than in another place. So the air

appears in one condition and then in an opposite condition and acts regularly not regular.

The flowing water of a spring stream or river often has a change of quality and color or appearance, flows faster or slower, and gathers and gives more or less at different times. So the water appears in one condition and then in an opposite condition and acts regularly not regular.

Bodies of water with no outlet evaporate and owing to the different conditions of weather the water evaporates slow or fast, and more or less water flows into them at different times. So the water appears in one condition and then in an opposite condition and acts regularly not regular.

Clouds of moisture are drawn from the earth and as a dry cloud meets and mixes with a moist cloud it drives or forces the moisture into drops of water and they fall and are called rain. Rains appear larger or smaller, colder or warmer. So rain water appears in one condition and then in an opposite condition and acts regularly not regular.

Clouds of moisture are drawn from the earth and as a dry cold cloud meets and mixes with a moist cloud it drives or forces the moisture into little bodies while they freeze and form snowflakes and fall. Snowflakes freeze into softer or solider forms, and appear with larger or smaller forms. So snow water appears in one condition and then in an opposite condition and acts regularly not regular.

When a warm dry cloud meets and mixes with a moist warm cloud the two extremeful different conditions cause thunder and lightning to appear as the dry warm air forces some of the moisture into warm vapor and the rapid action of the warm dry air and moisture makes enough lightning to flash. Well, when a dry cold cloud meets and mixes with a moist cold cloud the two conditions are not so extremely different and their actions for that reason are too slow to cause thunder or enough lightning to flash. So thunder and lightning and the conditions that cause them appear in one condition and then in an opposite condition and act regularly not regular.

Sometimes a current of air moves in many directions and other times in one direction and sometimes moves faster or slower, and sometimes a large swift, powerful current meets a large slow, powerful current and they join and move in an opposite direction. So currents of air appear in one

condition and then in an opposite condition and act regularly not regular.

Each specified part of earth appears in many different places and the places are not of equal distance from each other. The surface of the earth appears with mountains, valleys, hills, level lands, high land, low land. So the earth appears in one condition and then an opposite condition and actions that have formed the present condition of the earth have been regularly not regular.

As a seed or a sprout of a plant of vegetation is dampened by moisture from the earth and heated by sunshine, the heat, while mixing with the moisture in the seed or sprout forces some of the moisture out of the seed or sprout and at the same time the seed or sprout holds the part of the moisture it uses for growth or life, then after the waste moisture has been forced out the dry heat attracts more moisture from the earth and as the moisture mixes with the dry air or heat in the seed or sprout the waste moisture is forced out and the seed or sprout holds the part of the moisture it uses for growth or life, and that is the way a plant of vegetation continues to act until it dies. Plants of the same variety and plants of each different variety grow to be of different sizes, different forms, different qualities, different shades of color, and grow faster or slower at different times. So plants of vegetation appear in one condition and then in an opposite condition and act regularly not regular.

When a thing with blood and action in it appears in this world the thing first gathers or receives a breath and the body holds the part of the breath used for growth or life and gives or discharges the part not needed, then the body gathers or receives another breath and the body holds the part needed and gives or discharges the part not used, and that is the way a thing continues to breathe until death. In the same relative manner food and water is gathered or received and the part not used given or discharged. Things with blood and action in them of each different variety and things of the same variety grow and have different sizes, different forms, different qualities, different shades of color, and grow faster or slower at different times. So things with blood and action in them appear in one condition and then in an opposite condition and act regularly not regular.

The Law of Individuality.—The conditions that prevent two or more things from occupying the same part of space at the same time, the conditions that form the Law of Economy and explains that each action should be made in order to cause more good than harm, and the conditions made by the arrangement of actions and explains that things in different positions and of different quality or different quantity or different forms, can not form actions or conditions of equal power or value—are the conditions that form the Law of Individuality.

The sun does not idle away time or cause harm by placing itself in combat with some other thing or by comparing its power with another thing. The sun improves itself and all other things while caring for its own natural business.

The moon does not idle away time or cause harm by placing itself in combat with the sun or earth or stars. The moon improves itself and all other things by helping to hold itself and them in an improving condition.

The stars do not idle away time or cause harm by trying to reveal which one can shine the brightest or travel the fastest or by trying to reveal which one can knock the largest part of the bottom out of another or others. In place of acting combative, stars act in order to help each other and all other things by helping to hold themselves and all other things in an improving condition.

Clouds do not idle away time or cause each other harm by comparing and revealing the power of each other and acting combative. Clouds act in order to help improve each other and all other things by helping to hold all things in an improving condition.

Earth and air do not idle away time or cause harm by eating holes in each other, or by acting combative in some other specified way, or by comparing and revealing each other's power. Earth and air each improves itself and all other things by helping to hold all things in an improving condition.

The larger powerful rivers or bodies of water do not run into smaller weaker streams or bodies of water and eat them or toss them upon their banks to become waste and do harm. The larger and smaller rivers and bodies of water help each other and all other things by helping to hold each other in an improving condition.

Plants of vegetation do not idle away time or cause harm by comparing and revealing each other's power of action, growth or endurance, or by placing themselves in combat in some other way. Plants of vegetation help to improve each other and all other things by helping to improve all.

Each thing with blood and action in it, born with a body in a condition that makes it able to learn that each thing should help improve itself and help improve each other thing, does not use its power and time in order to take from and harm others. Sensible things with blood and action in them avoid placing themselves in combat and do all they can to help hold all things in an improving condition.

The Law of Beauty.—Conditions that do cause things to do as much for the general improvement of things as possible and avoid doing harm as much as possible, are the conditions that form the Law of Beauty.

The sun does more to improve than to harm the earth, air, stars, moon, clouds, plants of vegetation, rivers and bodies of water or things with blood and action in them, and for that reason has beauty and reveals beauty for each of them.

The moon does more to improve than to harm each other thing, and for that reason has beauty and reveals beauty for each other thing.

Stars do more to improve each other and each other thing than to harm, and for that reason have beauty and reveal beauty for each other and each other thing.

Clouds do more to improve each other and each other thing than to harm each other and each other thing, and for that reason have beauty and reveal beauty for each other and each other thing.

Earth and air each do more to improve each other and each other thing than they do to harm each other and each other thing, and for that reason have beauty and reveal beauty for each other and each other thing.

Rivers and bodies of water each do more to improve each other and each other thing than they do to harm, and for that reason have beauty and reveal beauty for each other and each other thing.

Plants of vegetation do more to improve each other and each other thing than they do to harm each other and each other thing, and for that reason have beauty and reveal beauty for each other and each other thing.

Sensible things with blood and action in them do more to improve each other and each other thing than they do to harm each other and each other thing, so sensible things with blood and action in them have beauty and reveal beauty for each other and each other thing.

The Law of Secretiveness.—The surface or outline of each and all things explains the Law of Secretiveness. The conditions that indicate or reveal how much improved or harmed a thing is and the conditions that indicate or reveal how clean or orderly a thing is or has been done, are the conditions that form the Law of Scretiveness.

The sun has always and at all times appeared in order and able to do its work well. The outline of the sun's actions explains that the actions are in order and appear to help and do help all things improve as much as possible. So the sun appears in as good condition as possible.

The moon has always and at all times appeared in order and able to do its work well. The outline of the moon's actions explains that the actions are in order and appear to help and do help all things improve as much as possible. So the moon appears in as good a condition as possible.

The stars have always and at all times appeared in order and able to do their work well. The outline of each star's actions explains that the actions are in order and appear to help and do help all things improve as much as possible. So each star appears in as good condition as possible.

Each cloud has always and at all times during its time appeared in order and able to do its work well. The outline of each cloud's actions explains that the actions are in order and appear to help and do help all things improve as much as possible. So each cloud appears in as good a condition as possible, except when actions happen to appear in condition to permit two uncommonly powerful clouds to meet and cause enough wind, hail, rain, snow or cloudiness to appear and do more harm than good.

Earth and air each have always and at all times appeared in order and able to do their work well. The outline of the earth's actions and the outline of the air's actions each explains that the actions are in order and appear to help and do help all things improve as much as possible. So the earth and air each appear in as good a condition as possible.

Rivers and bodies of water each have always and at all times appeared in order and able to do their work well, the

outline of the actions that belong to each body or river of water explains that the actions are in order and appear to help and do help all things improve as much as possible, so each river and body of water appears in as good a condition as possible.

Each plant of vegetation has always and at all times during its time appeared in order and able to do its work, the outline of each plant's actions explain that the actions are in order and appear to help and do help all things to improve as much as possible, so each plant of vegetation appears in as good a condition as possible, except when a plant has been placed or permitted to appear in a harmful condition and the plant has not been given power to control the actions that made the condition.

Each sensible thing with blood and action in it has always and at all times during its time appeared in order and able to do its work, the outline of each sensible thing's actions explain that the actions are in order and appear to help and do help all things to improve as much as possible, so each sensible thing with blood and action in it appears in as good a condition as possible.

Proceeding natural ideas are analyzed for the care of human life.

The idea of natural teaching.

The Law of Foresight explains that a scholar forms ideas while comparing conditions that appear in the scholar's presence, and that a scholar often unconsciously compares and forms ideas from little trifling conditions that appear in the scholar's presence and it makes no difference which specified ideas a teacher explains with words, the teacher teaches exactly the ideas that their words and actions indicate when compared or analyzed. The Law also explains that scholars often use a specified little idea to form little conditions and continue to form the little conditions until a large powerful condition is formed, while not understanding if the little idea and large powerful condition are kind and useful or wrong and harmful, and in a broad minded view the natural idea of teaching is in order to teach scholars to understand little trifling conditions so as to understand how to avoid forming large harmful conditions and also understand how to form kind or useful conditions.

The Law of Appearance explains that a teacher can not teach a scholar to be honest except when each one of the

teacher's actions appear honest in all ways, and all of the teacher's actions appear to have been honest when analyzed collectively.

The Law of Economy explains that a scholar should be taught to understand that it is wrong to use material or time or actions except when the use of the material or time or actions will help to improve all things in a general way.

The Law of Cleanness explains that a scholar should be taught to understand that a person should avoid thinking of unclean or impure parts of conditions when possible and should also avoid thinking of and helping to form conditions that will lead other people to think of unclean or impure thoughts or conditions.

The Law of Action explains that a scholar should be taught to understand the arrangement of each act and all actions in order to always understand which action will improve or which will cause harm. (Understand that each Law of Nature teaches what each Law explains should be taught.)

The Law of Beauty explains that a scholar should be taught to act and be as useful as possible and to avoid doing harm when possible.

The Law of Individuality explains that a person can not place their actions or skill or power in combat and avoid using their body and motive system dishonest, and dishonest feelings form a humble spirit, so in order for a scholar to have respect for himself and other people and to induce respect from other people the scholar should be taught to understand the Law of Individuality.

The Law of Order explains that a scholar should be taught to understand the other eight laws so as to impress on the scholar's mind the idea of carefully helping to form nothing except conditions that will improve all things in a general way.

The Law of Secretiveness explains that a scholar should be taught to understand the Law of Secretiveness, so as to always be impressed with the idea of fully doing things well.

The idea of natural breathing.

The Law of Appearance explains that if a person appears healthy, their body must not be falsely used by neglecting to make a special effort to breathe all the pure air the body is able to use.

The Law of Cleanness explains that a person should avoid breathing impure air as much as possible so that nature, or in other words, the motive system of the body will be able to keep the body clean.

The Law of Economy explains that a person should breathe as much pure air as possible and avoid breathing impure air as much as possible, so the body will receive enough nourishment to allow the motive system to keep the body in a healthy and improving condition.

The Law of Foresight explains that young people will learn to breathe enough air only by making special little efforts from day to day and year after year, and that in order to keep the idea of making the little efforts in mind the young people will occasionally need their conscience pained.

The Law of Action explains that a person should not form a regular habit of breathing warm air, cold air or a specified quality of air, because such a habit will prevent the motive system of the body from having the body in condition for receiving changes without harm. The Law of Action also explains that breathing does the first part of the acts of feeding the motive power of a body's system, and that the hotter air is than blood heat the more air a person should breathe in order to prevent the blood from getting too hot, and the colder air is than blood heat the more air a person should breathe in order to prevent the blood from getting too cold.

The Law of Individuality explains that a person should learn to always and at all times breathe enough air to supply their body with plenty of nourishment and avoid comparing or regulating their actions of breathing by the actions of another person or persons breathing.

The Law of Beauty explains that a person should breathe enough air each time while breathing to cause an expanding motion in the abdomen equal to the expanding motion of the chest, so the expanding motion as well as the nourishment from the air will help each organ in the abdomen to perform its work as well as the lungs and heart in the chest and the brain in the head.

The Law of Order explains that while breathing a person should make good use of the seven laws that have just been explained so as to constantly help the motive system to keep the body in a useful condition.

The Law of Secretiveness explains that a person should make a special effort to do as the other eight laws explain to do, in order to always supply the body with all the nourishment from air the body can use and in that way help the motive system to constantly hold the body in as useful a condition as possible.

The idea of natural drinking.

The Law of Appearance explains that a person should not act false to their body by drinking liquids that harm the body while nature fully explains that milk or water are all the liquids a body needs to drink.

The Law of Cleanness explains that a person should drink only pure, clean milk or water.

The Law of Foresight explains that drinking the pure, fresh juice of fruit or other parts of plant life will not harm the body at once if a little is used at a time, although the body should receive all the juice from plant life the body needs while eating.

The Law of Economy explains that a person should seldom drink a thing except pure water or milk. The law also explains that a person should drink all the pure water the body can use in order to induce human life to use more nourishment that comes from water and less nourishment that comes from food material.

The Law of Action explains that a person should not regularly drink a specified quantity or quality of material because a regular habit of drinking a specified quality or quantity of material will prevent the motive system from keeping the body in condition for receiving changes without harm.

The Law of Individuality explains that a person should not judge how much or what kind of material to drink by comparing the quantity or quality of material that another person or people drink.

The Law of Beauty explains that a person should supply the body with plenty of drinking material so each part of the body will receive plenty of nourishment and be able to help the motive system to hold the body in a useful condition.

The Law of Order explains that a person should make good use of the seven laws just explained so as to carefully help hold their body in a useful condition.

The Law of Secretiveness explains that while drinking a special effort should be made to make good use of the eight laws explained in order to help hold the body in as useful a condition as possible.

The idea of natural smelling.

The Law of Beauty explains that a person should make special efforts to use each opportunity to smell each specified material that will cause pleasure and improve the body.

The Law of Appearance explains that a person should use their body honest by avoiding the smell of unpleasant or unuseful smelling material when possible.

The Law of Cleanness explains that when possible a person should avoid placing unpleasant smelling material where a person or people can not easily avoid smelling the material.

The Law of Economy explains that a person should smell nothing except things that will cause pleasure and improve the body.

The Law of Individuality explains that a person should not place their skill or power to smell in combat with the motive system of their body by smelling something having a smell that is harmful to the body. The law also explains that a person should not intentionally smell a thing the person does not own except when smelling will improve and cause pleasure.

The Law of Action explains that a person should not smell a specified material regularly because a regular action will help prevent nature, or in other words, the motive system of the body from holding the body in condition for receiving changes without harm.

The Law of Foresight explains that a person should make special efforts to remember how each specified material that has been smelt affected their body and at future times when possible should avoid smelling material that will harm the body.

The Law of Order explains that a person should make good use of the other eight laws so as to carefully help hold their power to smell in a useful condition.

The Law of Secretiveness explains that a person should help the motive system of their body to hold their body in as useful a condition as possible by making special efforts to intentionally use each opportunity to smell material that

will improve the body and cause pleasure, and avoiding opportunities to smell material that will harm the body.

The idea of natural tasting.

The Law of Individuality explains that a person should make special efforts to honestly use their body, and avoid placing the motive system of their body in combat with harmful conditions caused by tasting material that will not improve the body.

The Law of Appearance explains that a person should not only make efforts to avoid placing the motive system of their body in combat with material the body does not need, but should also make special efforts to avoid tasting material the person does not own.

The Law of Economy explains that a person should make efforts to avoid tasting material that will not improve their body, and should make special efforts to taste only specified materials that will improve their body as much as possible.

The Law of Beauty explains that a person should make efforts to taste no specified material except when the material has been placed in condition to be as useful as possible.

The Law of Cleanness explains that a person should taste nothing except clean material.

The Law of Order explains that a person should make good use of the other eight laws so as to carefully help the motive system of the body to hold the body in a useful condition.

The Law of Action explains that a person should make efforts to taste material regularly, not regular, in order to avoid helping to prevent the motive system from holding the body in an improving condition.

The Law of Secretiveness explains that a person should make special efforts to fully do as much as possible while acting in order to avoid causing the motive system of their body unnecessary work, and only tasting material that will help the body.

The Law of Foresight explains that a person should make special efforts to notice how material tasted affects their body and at future times should avoid tasting material that will not help the condition of their body.

The idea of natural eating.

The Law of Order explains that in regard to eating, special efforts should be made to be careful of when to eat,

what to eat and how to eat in a way to improve the body and avoid causing the motive system unnecessary work.

The Law of Cleanness explains that efforts should be made in order to eat nothing except pure, clean food.

The Law of Beauty explains that only specified food that will improve the body and cause the motive system no uncommon amount of work should be eaten.

The Law of Action explains that each part of the condition of eating should appear regularly, not regular, the law also explains that a specified action forms a specified condition and an opposite action forms a condition opposite of the condition specified, so the Law of Foresight explains that if a specified food harms the body an opposite kind of food will help the motive system to remove the harm and an opposite action which would be to avoid eating any of the specified food for an uncommon length of time after the harm appeared, will also help the motive system to remove the harm. The law explains that when an uncommon amount of massy material is eaten an uncommon amount of water should be drank, an uncommon amount of air should be breathed and the flesh of the body should receive an uncommon amount of exercise. If from a plant formed with a body of hard, solid material, enough fruit or foliage has been eaten to harm a person's body, nearly always it is the root or bulb of a little plant with soft material in the body that a person should eat in order to help the motive system to remove the harm as much as possible. The law explains that when eating material that principally grew beneath the surface of the soil has harmed the body, it is always material that principally grew above the surface of the soil that will help the motive system the most in removing the harm, and vice versa. The law explains that eating a large amount of food at a meal will help a person's power of endurance so the people living in a cold climate where a large amount of endurance is needed to care for slow growing plants that cause a long time of constant work in harvests and where there are long winters that cause a long time of constant work to care for stock, and where the cool air invigorates the motive feelings of people, the people should eat a small variety of food and a large amount of food at a meal, while the people in a warm climate where there is not much invigoration in the air and where the time used for cultivations and harvests is short the people should eat a small amount

of food at a meal and eat a large variety of food in order to improve their energy and activity.

The Law of Economy explains that a person should avoid eating food the body does not need and should also avoid eating impure food or food that will cause the motive system of the body an uncommon amount of work.

The Law of Individuality explains that each person should learn to understand about how much and how often and what kinds of food their body needs and should avoid eating material that will cause the motive system unnecessary combative work.

The Law of Secretiveness explains that a person should make special efforts in order to eat food in condition to improve the body as much as possible and avoid causing the motive system unnecessary work.

The Law of Appearance explains that a person should be honest to the motive system of their body by avoiding to eat impure food or more or less than is needed.

The idea of natural seeing.

The Law of Foresight explains that a person should see in order to understand the actions and conditions that appear and help to form the conditions of life.

The Law of Action explains that in order to notice or understand what is seen in a broad minded view a person must first notice the relative conditions of things in the world in a narrow minded way, and before a person can understand in a narrow minded view what is seen in a part of the world or a small specified condition, the person must first notice in a broad minded view and understand what relative position and conditions the specified condition holds in the world. The law also explains that a person should act regularly, not regular, while seeing, in order to permit the eyes to rest and help the motive system to hold the eyes in condition for receiving changes without harm.

The Law of Beauty explains that a person should be permitted to see all things that will cause pleasure and do more to improve than to harm, and should make efforts to see and make use of all that is needed and useful.

The Law of Appearance explains that a person should make efforts to fully see in order to correctly understand what has been seen and to avoid forming and using false ideas and actions.

The Law of Cleanness explains that a person should intentionally see only clean, pure, useful parts of conditions and avoid seeing conditions that induce impure or unworthy thoughts.

The Law of Secretiveness explains that a person should make efforts to fully see in order to see how to be and be as useful as possible.

The Law of Order explains that a person should carefully see, so as to understand what is seen and also understand how to make good use of what is understood.

The Law of Individuality explains that a person should understand what is seen in order to avoid placing the motive system of their body in combat with unnecessary conditions. The law also explains that a person should make efforts to avoid seeing when seeing will cause the motive system of some other person's body to be placed in combat with unpleasant or harmful feelings.

The Law of Economy explains that a person should make efforts to see and understand how to make good use of all that is useful and avoid seeing or using what will not cause improvement.

The idea of natural sleeping.

The Law of Action explains that all the conditions of sleeping and all conditions while sleeping should appear regularly, not regular, in order to help the motive system to hold the body in an improving condition.

The Law of Individuality explains that the motive system of the body should not be placed in combat with excessive work caused by sleeping too much or not sleeping enough.

The Law of Cleanness explains that while awake a person should avoid thinking of impure or unclean conditions so that after going to sleep if the mind appears active before the eyes do, impure or unclean thoughts will not be reflected or probably mixed and directed in order to cause the body to waste material and actions, or after the person is fully awake cause unpleasant and harmful feelings.

The Law of Order explains that if a person has been using the motive system of their body honest and their body is healthy, that a person should go to sleep soon after beginning to feel sleepy and sleep until naturally appearing awake.

The Law of Appearance explains that one of the poorest of the poor ways to act false is to appear to be too ignorant

to understand an appealing feeling from the motive system of a body, for the rest that comes while sleeping.

The Law of Economy explains that the conditions of daylight and darkness show that a person should sleep at night while not being able to see very well.

The Law of Beauty explains that the conditions for sleeping and the conditions of sleeping should be in order to be as useful as possible for the body and motive system.

The Law of Secretiveness explains that a person should make efforts to appear able and permit the body to receive all the pure, clean sleep the body needs.

The Law of Foresight explains that a person should not neglect to have the body receive all the sleep it needs during each twenty-four hours of time in life.

The idea of natural hearing.

The Law of Foresight explains that a person should hear in order to help understand how to avoid harmful actions.

The Law of Beauty explains that a person should hear in order to help the person to understand how to be as useful as possible.

The Law of Order explains that a person should hear so as to carefully help the person to understand useful sounds and also understand how to avoid making or helping to make unuseful sounds.

The Law of Cleanness explains that a person should make efforts to intentionally avoid hearing unclean or unpleasant sounds to hear, that induce unpleasant or unclean thoughts.

The Law of Individuality explains that a person should intentionally avoid hearing when hearing will cause the motive system of their body or the motive system of some other person's body to be placed in combat with unpleasant thoughts or feelings.

The Law of Economy explains that a person should make efforts to hear and understand all sounds that are useful and avoid hearing what is not useful.

The Law of Action explains that a person should hear a specified kind of sound or all sounds regularly not regular in order to act honest and kind to the motive system of their body.

The Law of Secretiveness explains that a person should make efforts to intentionally hear and fully and cleanly hear all that will cause pleasure and improve, and avoid hearing all that will not do more to improve than to harm.

The Law of Appearance explains that a person should fully and cleanly hear in order to avoid forming false ideas and directing false actions.

The idea of natural talking.

The Law of Appearance explains that a person never acts natural while talking except when expressing the same idea that their conscience is prescribing as being correct and like the idea their voice is expressing .

The Law of Cleanness explains that a person should talk so as to have a clear voice and should have their ideas formed in order to induce only thoughts of pure, clean conditions.

The Law of Beauty explains that a person should talk in order to help express honest ideas in useful ways.

The Law of Economy explains that a person should not talk except when talking will help to improve a condition.

The Law of Individuality explains that a person should avoid talking when talking will cause the motive system of some person's body to be placed in combat with unpleasant feelings or unnecessary work.

The Law of Order explains that a person should talk so as to express useful ideas and induce clean thoughts.

The Law of Secretiveness explains that a person should make efforts to talk fully in order to be as useful as possible.

The Law of Foresight explains that a person should be very careful how they place each word while expressing an idea.

The Law of Action explains that a person should make efforts to have each specified kind of a condition that appears with talking to appear regularly not regular.

The idea of natural feeling.

The Law of Foresight explains that a person's body or a part of the body is impressed and next the person thinks of how the impression made the body or a part of the body feel and then the law explains that a person should think of why the impression caused the feeling, and if a harmful feeling has appeared the person should make efforts to avoid such impressions at future times.

The Law of Cleanness shows that a person should keep their body clean in order to feel clean and should cleanly feel when acting.

The Law of Individuality shows that a person should make efforts in order to hold their body in an improving

condition so feelings of harm will not appear in combat with the motive system of the body, the law also explains that a person should avoid feeling or forming other actions that will cause the motive system of some other person's body to be placed in combat with unpleasant feelings.

The Law of Order explains that a person should make carefully good use of their feelings so as to understand how to make their actions useful.

The Law of Action explains that each specified condition of feeling should appear regularly not regular in order to help the motive system to hold the different parts of the body in condition for receiving different feelings without harm. The law also explains that if a specified action forms a specified feeling an opposite action will form an opposite feeling, and if a specified condition forms a specified feeling an opposite condition will form an opposite feeling.

The Law of Appearance explains that a person should feel honest in order to feel like acting honest and a person should act honest in order to feel like feeling honest, and that a person should feel like feeling and acting honest in order to help everybody to improve.

The Law of Economy explains that a person should make efforts to feel all impressions that will do more to improve than to harm and avoid impressions that will do more to harm than to improve.

The Law of Beauty explains that a person should form their feelings in order so as to appear useful, by forming conditions that induce useful feelings.

The Law of Secretiveness explains that a person should fully do as much as possible in order to feel and act as useful as possible.

The idea of natural resting.

The Law of Appearance shows that a person should act honest by allowing a person's body or a part of the body to rest when in need of rest.

The Law of Action explains that a person should permit their body and each part of their body to rest regularly not regular, the law also explains that while actions are appearing that have not been directed by the conscience that about one-third of the time is spent while resting and that when actions directed by the conscience appear about one-third of the time should be spent while resting.

The Law of Order explains that the motive system of the body and each part of the body that helps form the motive system should rest so as to help the motive system to supply enough energy to hold the body in an improving condition.

The Law of Individuality explains that a person should not allow the motive system of their body to be placed in combat with harmful feelings owing to the need of rest and the law also shows that a person should not permit their actions to help place the motive system of some other person's body in combat with unpleasant or harmful feelings owing to need of rest.

The Law of Foresight explains that a person should rest about one-third of the time in order to improve their power to work and that a person should avoid resting so much that they have to work in order to rest from resting.

The Law of Economy explains that a person should rest in order to help the motive system of their body and not permit more rest to appear than is needed and allow all the rest to appear that is needed.

The Law of Cleanness shows that while resting a person should be free from all other impressions or feelings except tired feelings and then the person should rest until the tired feelings are cleanly gone and no longer.

The Law of Beauty shows that a person should rest at the right time and in order to make the resting as useful as possible.

The Law of Secretiveness explains that a person should fully do all that is possible in order to make their actions of resting as useful as possible.

The idea of natural thinking.

The Law of Foresight explains that a person should think in order to understand how to direct useful actions and avoid directing harmful actions; the law also explains that little actions form little conditions and the little conditions explain little arrangements that little ideas are formed from and explain that a person should notice the little arrangements and when a specified little arrangement explains that continued little actions directed by a little idea will lead to a large harmful condition or harmful action that the little idea should not be used.

The Law of Action explains that a person should think that all natural actions do and that all actions directed by a person should appear regularly not regular, the law also

explains that if a person understands what kind of actions and material has been required to form a specified condition that the person should understand that it will practically require about the same kind of material applied with opposite kind of actions to form a condition opposite from the specified condition.

The Law of Appearance explains that a person should think in order to understand and direct natural actions and should form natural actions in order to appear natural or kind.

The Law of Economy explains that a person should think in order to understand how to form natural actions and avoid forming harmful conditions or actions.

The Law of Cleanness explains that a person should cleanly think in order to fully understand what has been thought of.

The Law of Beauty explains that a person should make efforts to think of only useful conditions and avoid thinking of unnatural conditions or conditions that induce unpleasant feelings.

The Law of Individuality explains that a person should think in order to understand how to form natural conditions and avoid forming unnatural conditions that will induce the motive system or a part of the motive system of their body or another person's body to be placed in combat with unpleasant feelings.

The Law of Order explains that a person should think so as to be careful and live to improve conditions and avoid forming unkind conditions.

The Law of Secretiveness explains that a person should make efforts to fully think in order to form only natural ideas and direct natural actions and avoid forming and directing unkind ideas and actions.

The idea of natural acting.

The Law of Order explains that a person should carefully act so each one of their actions will appear and do more to improve than to harm or in other words appear natural or kind.

The Law of Individuality explains that a person should direct and form each and all their actions so as to avoid causing harmful conditions or unpleasant feelings and should do so in order to prevent the placing of natural ac-

tions in combat with harmful conditions or unpleasant feelings.

The Law of Economy explains that each action a person directs should form or help form a useful condition and a person's actions should each and all be formed in order to avoid making or helping to make harmful conditions or unpleasant feelings.

The Law of Beauty explains that each and all of a person's actions should be formed to make or help make conditions that are as useful as possible.

The Law of Action explains that each and all of a person's actions should appear regularly not regular, the law also explains that when a harmful action does appear that an opposite kind of an action should appear next which would be a natural or kind action.

The Law of Cleanness explains that each and all of a person's actions should be cleanly natural in order to avoid helping to form harmful conditions and also in order to avoid helping to induce people to have unclean or unpleasant thoughts.

The Law of Foresight explains that actions and conditions are formed with the continuation of little actions and conditions and the law explains that a person should notice little harmful conditions and avoid using the little idea used in forming the little harmful condition, and in that way avoid the forming of large harmful conditions or actions.

The Law of Secretiveness explains that a person should make efforts to fully do all they can in order to make each and all of their actions as useful as possible.

The Law of Appearance explains that each specified action a person performs or helps to perform should be directed by the same idea the conscience prescribes to be correct while the action is being performed.

The idea of natural pleasure.

The Law of Action explains that each time a person's body is in a clean, healthy condition and a natural action impresses the body or a part of the body that the impression forms a pleasant feeling. The law also explains that each different kind of pleasant feelings should appear regularly not regular.

The Law of Order explains that a person should make efforts to hold their body in a clean and healthy and orderly condition so as to have pleasant feelings.

The Law of Beauty explains that a person should do all they can in order to hold their body in a clean and healthy condition so as to have natural or pleasant feelings and should have pleasant feelings in order to fully form clean ideas and should fully form clean ideas in order to understand how to help hold the body in a clean and natural condition so as to receive natural or pleasant feelings.

The Law of Cleanness explains that a person should have a clean body in order to have clean thoughts and should have clean thoughts in order to keenly enjoy natural or pleasant feelings.

The Law of Appearance explains that a person should have a clean body and in all ways avoid acting false in order to hold their body in condition for receiving pleasant feelings.

The Law of Individuality explains that a person should avoid acting in order to cause or help cause another person to place power or actions in combat and that a person should also avoid placing their own power or actions in combat.

The Law of Economy explains that a person should be very careful how they care for their body so as to avoid unpleasant feelings as often as possible.

The Law of Secretiveness explains that a person should fully act as careful as possible in order to help cause and receive as many pleasant feelings as possible.

The Law of Foresight explains that a person should make efforts to try to notice all the little trifling conditions that appear in their presence and when they notice a little harmful condition the person should form an idea of why the action that made the condition and the conditions had been harmful and at all future times the person should avoid using the idea while directing actions in order to avoid causing unpleasant feelings.

The idea of natural pain.

The Law of Action explains that each time a harmful action impresses the body or a part of the body or continued actions have permitted a harmful condition to appear in the body or a part of the body, that painful feelings appear. The Law of Action also explains that with harmful conditions pain appears regularly not regular owing to how soon the motive system starts to remove the harmful conditions. when waste material is allowed to collect in a body it may be days or weeks before the motive system starts to remove

the material and cause disease and pain to appear while a bruise, burn, cut, sting or freeze will induce the motive system to start removing the harmful condition and cause pain at once after such harmful conditions appear. The law also explains that harmful conditions induce painful feelings and natural conditions induce the opposite, which are pleasant feelings.

The Law of Foresight explains that pain does not help remove harmful conditions, but that the pain appears in order to let the person know that the body or a part of the body has been harmed and at the same time the pain appears in order to remind the person at future times so as to help the person to be careful and try to avoid permitting the same kind of a harmful condition to appear again.

The Law of Cleanness explains that a person should appear clean in all ways and should act clean in all ways in order to help avoid causing pain and avoid having pains in their body.

The Law of Individuality explains that a person should avoid placing their power or actions in combat so as to avoid forming or helping to form painful feelings.

The Law of Economy explains that a person should do all they can to avoid causing or having painful feelings.

The Law of Appearance explains that a person should avoid acting false so as to avoid causing or having painful feelings.

The Law of Order explains that a person should act as carefully as possible so as to avoid helping to cause pain and avoid having pains.

The Law of Secretiveness explains that a person should fully make all possible efforts in order to avoid helping to cause pain and avoid having pains.

The Law of Beauty explains that excepting when pain will do more to improve than to harm that a person should avoid helping to cause pain and avoid having pains as often as possible in order to be as useful as possible.

The idea of natural disease.

The Law of Foresight explains that diseases are formed by the motive system while removing waste material that has collected in a part or parts of the body, and the Law also explains that the different specified diseases appear owing to the quality of the waste material and also owing to which part or parts of the body the waste material appears.

The Law of Action explains that it requires opposite actions or conditions to form opposite conditions. By this understand that if a person acts regularly by placing their self in a closed room for a month or more while they enjoy pleasant feelings and then act unregular by opening the room and breathing fresh air that they should then expect to either die or be able to induce the motive system of their body to be a month or more in removing the extra waste material that had collected in their body while in the closed room, and during the month or more the motive system was removing the waste material they should expect to tolerate unpleasant feelings. The Law also explains that if the motive system acted rapidly while removing the waste material that had been a long time collecting that some passageways for blood or air or other material in the body would very likely be clogged so as to prevent some of the actions of the motive system and that would mean death to the person caused by some specified disease, but originally caused by the person's careless, unnatural actions while giving the motive system no opportunity to do as much as it should sometimes and then giving it too much work and too much opportunity to work at other times.

The Law explains that if a person enjoys pleasant feelings while permitting the lowest part of their body to direct actions every few days for a long time, say two years, and the lowest part of the body each time directs the wasting of material, the Law explains that while the motive system was replacing the wasted material that waste material would collect in other parts of the body, and it will then require a long time, say about two years, for the motive system to do its natural work and remove the waste material that had collected, and in these two years the person should expect to tolerate unpleasant feelings in order to pay for the two years of pleasant feelings that came from the unnatural wasting of material.

The Law explains that each time waste material is allowed to collect or in other words disease appears in a body that the same relative conditions that have just been explained will appear and the person should understand that they have either willfully or ignorantly used their body false or contrary to the way the Laws of Nature teach; and each time a person receives pleasant feelings with unnatural actions and conditions, sometime later they will receive an

equally opposite amount of painful feelings. Remember that when a person is thinking of the different conditions in or of a person's body, it is understood that the person is thinking in a narrow minded way and when measuring time in a narrow minded way a little longer time is the opposite of a long time and a little shorter time is the opposite of a short time. If a short time is much shorter than a long time, the conditions are opposite but in a broad-minded view.

The Law of Cleanness explains that the motive system of a body should have no more work to do than is necessary so as to have time and power enough to keep the body clean.

The Law of Economy explains that a person should use their body in a natural way so the motive system will be able to hold the body in a clean condition.

The Law of Beauty explains that a person should learn as fast as possible in order to understand how to and to naturally use their body.

The Law of Individuality explains that a person should act in order to avoid placing the motive system of their body in combat with unnatural conditions.

The Law of Appearance explains that a person should avoid acting false in order to avoid causing the motive system of their body to be placed in combat with unclean conditions.

The Law of Secretiveness explains that a person should make use of the Law of Economy and fully do all they can to avoid causing the motive system of their body to have more work to do than it is able to keep done.

The Law of Order explains that a person should make efforts to be very careful and try to act naturally so as to avoid having diseases and pains.

The idea of the motive system's natural acting.

The Law of Foresight explains that actions and conditios caused by breathing and eating and drinking are the actions and conditions that form the motive system of a body.

The Law of Action explains that when a person acts in order to do more to harm than to improve the actions of the motive system or a part of the motive system that the acts are naturally unnatural or contrary to what nature teaches.

The Law of Individuality explains that the motive system should not be placed in combat with unnecessary work.

The Law of Cleanness explains that if the Law of Economy is not held in natural use that the motive system will be placed in combat with unclean and unnecessary conditions.

The Law of Order explains that if the body is not given a natural amount of fresh air or food or water or each part of the body is not given a natural amount of exercise that the motive system will not be or appear in a naturally natural or good condition.

The Law of Economy explains that the body should not receive more or less material or exercise than is needed in order to avoid causing the motive system unnatural work.

The Law of Beauty explains that the motive system should have no unnatural work to do so as to be able to keep the body in a clean and useful condition.

The Law of Secretiveness explains that a person should make efforts to use their body as naturally as possible in order to help the motive system to keep their body in as useful a condition as possible.

The Law of Appearance explains that if a person does not honestly use their body that the motive system will not be able to keep the body in a clean condition and then the thing that would be called a person's body will soon appear like a bundle of flesh and bones mixed with waste material and disease. The Law also explains that nature does not teach a person to do harm and that ignorance gives a person the only reason they have for appearing with a diseased body while a person should be revealing natural conditions.

The idea of natural clothing.

The Law of Beauty explains that people should wear clothing only in order to protect their bodies from becoming too cold or hot.

The Law of Action explains that men and boys should wear clothing that form an opposite appearance from the appearance of clothing of women and girls. The Law explains that a person should wear clothing regularly not regular in order to help the motive system in holding the body in condition for receiving changes without harm, and should also wear clothing regularly not regular depending on the weather. When the weather is hot and a person is in the sunshine only a light thin garment intended only to prevent being sun-burnt should be worn. When the weather is hot and a person is in shade or when the weather is warm

a person should not wear clothing. In cold weather a person should wear more or less clothing except while in a warm house. The Law also explains that there should be no specified regular time to wear a specified style of clothing and that there should be no specified style used regularly.

The Law of Order explains that when a person does wear clothing that after making good use of the Law of Economy and the Law of Beauty that the person's clothing should appear as neat and clean and useful as possible. The Law also explains that some reasons why a person should not wear clothing only when necessary to protect the body from the weather is so as to give people their natural right and pleasure of seeing each other; another reason is in order to avoid causing people to have harmful conditions caused by being teased while being robbed of the most beautiful sights that nature placed here for people to see; another reason is in order to give young people an opportunity to learn how to and to hold control of their minds and use sensible reasons in directing each action their body is permitted to perform.

The Law of Individuality explains that a person's clothing or a part of their clothing should not be made in order to reveal that it was made in order to appear as if for combative appearances with the appearances of a part or parts of another person's clothing.

The Law of Cleanness explains that a person's clothing should appear clean and in order to induce cleanly, useful thoughts.

The Law of Economy explains that a person should not wear more clothing than is needed to protect the body from harm caused by conditions of weather, and that no clothing should be wasted that can be used.

The Law of Appearance explains that clothing should have the same relative appearance that the body the clothing covers or helps cover does, so it would be a false action and condition to place clean clothes on an unclean body.

The Law of Secretiveness explains that a person should fully do all they can to avoid wearing more clothing than is necessary, and should make the best use they possibly can of the clothing they do wear.

The Law of Foresight explains that if society permits people to see each other in order so each person will have

an opportunity to learn to hold control of their mind and in that way avoid being teased, that clothing can not be made to have an immoral appearance, although if society does not permit each person to see other people in order to learn to control the mind, the Law explains that each part of clothing appearing close enough to the body to reveal an outline of a part of the form of the body has an immoral appearance. (The Law explains that society should be taught to do some thing. He should either force people to use each other respectable in one way, or permit them to use each other respectable in another way. Well, the Law of Action explains that he has not the power to force them, so if society does not learn to permit people to act respectable I suppose all he needs is to have his rosy mound brightened with a good thin little hickory board.)

The idea of natural attractiveness.

The Law of Action explains that it requires material to induce actions, so material is attractive and actions are attracted by material. So with man and woman man is the attractive person and woman is attracted by material man has to give.

The Law of Individuality explains that each person has a right to control and direct the actions of their body, so regularly not regularly a woman should have the right to and should ask for the man that attracts her or ask for his company, and regularly not regular a man should take care of his own business and avoid asking a woman if she has a condition that leads her to want him or his company. The Law also explains that attractive material should not be placed in combat with impure or unclean material.

The Law of Cleanness explains that nothing except clean material should be attractive.

The Law of Economy explains that attractive material should appear in order to reveal and induce as many useful conditions and actions as possible and avoid revealing or inducing any more undesirable actions or conditions than possible.

The Law of Order explains that only material that induces useful actions and conditions is attractive material.

The Law of Beauty explains that attractive material should be as attractive as possible, or in other words as useful as possible.

The Law of Secretiveness explains that a person should fully do all they are able to do in order to be and appear as useful or attractive as possible.

The Law of Appearance explains that attractive material should not appear in order to reveal or induce false actions or conditions.

The Law of Foresight explains that a person should carefully think and act in order to fully do little things so as to be as useful as possible and be and appear as attractive as possible.

The idea of choosing an attractive or natural companion.

The Law of Individuality explains that a person should first learn to understand the poor and good qualities of their body in order to avoid placing their actions or conditions in combat with undesirable actions or conditions.

The Law of Foresight explains that a specified condition having a good quality should be attractive to the same relative condition having a poor quality. The Law also explains that a person is given a mind in order that they can improve the conditions of their body so when a person understands that a specified part of their body has a poor condition the person can make an allowance for the poor condition and in that way improve their condition and ideas.

The Law of Action explains that a person should in a regularly not regular way be attracted by and with conditions or actions while sometimes using broad-minded ideas and sometimes using narrow-minded ideas. Thus, if a person is tall compared with the breadth of their body they will naturally be narrow-minded and should make use of a broad-minded idea by being attracted by a broad-minded companion appearing broad built compared with height. If a person is uncommonly heavy compared with their height they should make use of a broad minded idea and be attracted by a companion light in weight compared with height. If a person has about the right weight compared with their height they should use a narrow-minded idea and be attracted by a companion having about the right weight compared with height. If a person likes to talk uncommonly well they should use a broad-minded idea by being attracted by a companion that likes to listen uncommonly well. If a person is careful and likes to keep things in their natural place or order the person should use a narrow-minded idea by being attracted by a person about equally as careful or

orderly. If a person is not uncommonly orderly and is uncommonly active they should make use of a broad-minded idea by being attracted by a companion not uncommonly orderly and is uncommonly slow. If a person has a large amount of affection and likes to play and be played with the person should use a narrow-minded idea and be attracted by a companion having about an equal amount of affection and desire to play and be played with. If a person has an uncommonly large nose compared with the size of their face the person should use a broad-minded idea by being attracted by a companion with an uncommonly small nose compared with the size of face. If a person keenly enjoys music the person should use a narrow-minded idea by being attracted by a companion that enjoys music about equally as well. Understand that too many conditions appear with human life to permit being separately explained here and while detecting attractive conditions if foresight explains that extremely opposite conditions will cause actions that can be tolerated without causing unpleasant feelings, that the broad-minded idea should be used, otherwise the narrow-minded ideas should be used.

The Law of Cleanness explains that only a person with a clean body while using clean ideas to direct their actions should appear attractive to a person.

The Law of Economy explains that a person should make efforts to avoid being attracted by an unclean or unhealthy person if a person is clean and healthy.

The Law of Order explains that a person should act careful so as to avoid being attracted by a person with unuseful conditions.

The Law of Beauty explains that a person should make efforts in order to be as useful and attractive as possible in order to be attracted by as useful a person as possible.

The Law of Secretiveness explains that a person should fully do all they are able to do in order to be attracted by as useful a companion as possible.

The Law of Appearance explains that in order to be attracted by as useful a companion as possible and to have as many attractive friends as possible, a person should never appear false or act false.

The idea of a natural marriage.

The Law of Action explains that in regard to people a natural marriage is the arrangement of actions appearing

so as to plant and cultivate a young person. The Law also explains that depending on the conditions of different parts of a person's body, as is explained by the Law of Action in the idea of natural attractiveness, a person should marry a companion. The Law of Action also explains that a woman should not help plant a child or children oftener than once in three years.

The Law of Cleanness explains that a man should marry a woman and a woman should marry a man of the same variety so that each and all the family will be cleanly composed of one variety. The Law also explains that a person should marry a person that is not a near blood relative in order so as to form a family with a clean individuality.

The Law of Economy explains that a person should marry the most attractive companion they can find. The Law also explains that a man should not help to plant and cultivate more than three or four children, and if there are as many people on earth as can comfortably live, that a man should not help to plant and cultivate more than two children.

The Law of Individuality explains that each man should marry a woman and each woman should marry a man of the same variety and having no near blood relation and being as attractive as possible, in order to avoid placing their actions in combat with unnatural or harmful conditions.

The Law of Foresight explains that when a person really finds an attractive companion that the companion will always willfully be glad to get married.

The Law of Appearance explains that a person should honestly reveal the conditions of their body and their ideas of life to a companion before agreeing to marry so as to avoid unpleasant feelings and harmful conditions.

The Law of Order explains that a person should get married and carefully act so as to appear useful.

The Law of Beauty explains that a person should get married and carefully act in order to be as useful as possible.

The Law of Secretiveness explains that a person should get married and act in order so as to fully do all they can to help improve all conditions.

The idea of natural protection or social play.

The Law of Action explains that boys and men naturally condense and gather and grip material tighter than women

and girls do, while women and girls naturally increase the bulk of material and give and are more free and loose than men and boys are. So by naturally gripping material tighter men and boys have better control of their feelings than women and girls do, and that is one of the principal reasons why men and boys should protect women and girls. The Law of Action also explains that a person should make efforts to help induce the motive system of their body to clean the nerve of their body regularly not regular.

The Law of Cleanness explains that nature often cleans the nerve of a body so as to permit a person to more fully enjoy all of life's feelings.

The Law of Foresight explains that the feelings of a person must be nourished and that if social play does not appear a person will be forced to lose control of some of the actions of their body or the person will be forced to yield to the wasting or using of enough material to cause disease. The Law of Foresight also explains that in a broad-minded view there is only one nerve in a person's body and that there are only two principal limits or changes in the nerve. One of the principal limits is called the brain and is in the head and the other principal limit is located in the lower part of the body not far from the end of the back bone. The brain holds the same relative position that the part of a tree does that is above the surface of the soil, and the principal root branch located in the back bone with its branches reaching all parts of the body and limbs holds the same relative position that the part of a tree does that is beneath the surface of the soil.

The Law of Beauty explains that when nature cleans the nerve of a girl's or woman's body that she will feel uncommonly lively and will usually go to a boy or man and want to have a social play and he should socially play with her by spanking, kissing or fondling in any way except to act wrong or harmful, although in no condition should he become a traitor by helping her to act wrong or harmful just when protection is needed. If she is not satisfied with only play or if she is so full of play she will not obey him when he wants her to stop playing he should naturally pain her conscience like is explained a teacher should do with a scholar. There are only three ways to act wrong or harmful while socially playing. One way is to play so as to tease and cause one or both the people to lose control of their

actions and in that way allow material to be wasted; another way is to help each other waste material or in other words falsely plant a child; and another way is to plant a child while not in a respectable position or condition to continue and cultivate the child.

Well the Law of Beauty also explains that when nature cleans the nerve of a boy's or man's body that he does not really need much play or protection but if he goes to a girl or woman and wants to play she should play with him, although if he is not satisfied with only play she should not help him to perform wrong or harmful actions and should also have some teacher that is able to naturally pain his conscience if she does not happen to know that she is able to do so and does.

The Law of Individuality explains that in a broad-minded view social play is all alike but in a narrow-minded view there are many different ideas and conditions used and the Law explains that a person should find a playmate that enjoys using about the same ideas and conditions the person does so as to avoid placing the feelings in combat with undesirable conditions.

The Law of Appearance explains that a person should not form or help form any false actions while socially playing.

The Law of Order explains that a person should be careful while choosing a playmate so as to avoid being harmed or causing some other person to be harmed, owing to ideas that people with extremely opposite natures or individualities do not understand or appreciate.

The Law of Economy explains that social play should appear in order to help a person hold control of their actions and avoid wasting material, should also appear so as to give young people an opportunity before getting married to find a companion that enjoys using about the same ideas and conditions while socially playing; should also appear in order to praise, amuse, exercise and please the conscience, enjoy the social feelings, help to avoid thinking of acting harmful. The play should also appear so as to give people an opportunity to more fully understand each other's conditions and actions so as to induce more sympathy and kindness.

The Law of Secretiveness explains that a person should fully do all they are able to do in order to make their social play as useful as possible.

The idea of detecting natural moral modesty or bodily honesty.

The Law of Action explains that when a person appears in this world that a person is innocent and so long as a person does not willfully do wrong or do what they know nearly all other people think is wrong a person will remain innocent. The Law also explains that if a person neglects to act like their conscience prescribes to be correct until their conscience is ruined that the person can then express ideas while appearing as if innocently honest while really appearing false. Well, the true condition of such a person's body can be detected by the person's general actions and with such a person it would be useless to make use of the principal natural way of detecting moral or bodily honesty.

The Law of Foresight explains that after having willfully performed a wrong or immoral act and a person appears in moral company or what the person thinks may be moral company and something is said or done that reminds the person of the wrong or immoral act performed the thought of the immoral act will then cause the two principal parts of the nerve of the person's body to be uncommonly active and the uncommon actions will then cause an uncommon amount of blood to appear in the parts of the body where the two principal parts of the nerve are, then the uncommon amount of blood in the head will cause what is called a modest blush, then a thought for fear that signs of shame will appear with the blush will really cause signs of shame to appear and then the person or people see the blush with the signs of shame know that the person is not morally honest or innocent. The Law of Foresight also explains that if a man wants to detect if a specified woman is honestly moral or not or if a woman wants to detect if a specified man is honestly moral or not, that the principal natural way is for the detective to first let the other person know that the detective is morally innocent then the detective should playfully spank the lowest back part of the person's body and then if the person is morally innocent they will be able to look straight at the detective's eyes without showing signs of wanting to look some other way. The Law also explains that if the detective is not morally innocent that they will not be able to appear innocent and for that reason if the other person was honestly moral the person

would not appear innocent owing to the fact that they understand why the detective did not appear innocent.

The Law of Cleanness explains that a person should remain morally innocent in order to be able to detect the use of bodily honesty. The Law also explains that a person should remain morally innocent in order to be able to appear respectable in company.

The Law of Individuality explains that a person should remain morally innocent in order to detect and avoid placing the actions of their body in combat with the actions of a body or bodies that have been dishonestly used.

The Law of Order explains that a person should act careful and avoid giving other people an opportunity to detect any immoral or dishonest actions.

The Law of Economy explains that a person should avoid appearing in a position to detect immoral or dishonest actions or conditions when possible.

The Law of Beauty explains that a person should make use of the Law of Foresight and detect the harm that appears with dishonest actions or conditions in order so as to learn to know enough to avoid dishonest actions.

The Law of Appearance explains that a person should make efforts to perform and detect only honest actions and conditions.

The Law of Secretiveness explains that a person should fully do all they are able to do in order to detect and avoid dishonest bodily actions or immoral conditions.

The idea of naturally paining the conscience.

The Law of Foresight explains that the reason the conscience should be pained is that when a part or parts of a person's body is harmed that nature regularly not regular causes pain in the body where the harm appears, so the person can understand that harm has appeared and the unpleasant feeling of the pain also helps to remind the person in making efforts to avoid such conditions at future times, and the Law explains that if the person does not pay any attention to the pain and harm that the body will soon be ruined. Well, in the same relative way if a person willfully permits their actions to appear regardless of what their conscience prescribes as being right the conscience will soon be ruined and then the person will carelessly and ignorantly permit actions to harm and disrespect their body and will also carelessly and ignorantly act in order to harm and

disrespect other people. The Law of Foresight also explains that the mind or conscience is naturally given the power to direct the principal or governing actions of the motive system of the body, so nature or the motive system does not directly have the power to pain the conscience although the Law of Action explains that a teacher should pain the conscience of a scholar and also explains the only natural way to pain the conscience.

The Law of Action explains that after a teacher knows that a scholar has willfully acted wrong and some time within two or three days after discovering the act the teacher should kindly and fully explain to the scholar how and why the act was wrong and also explain that the teacher was going to cause pain in order so that the scholar would have the pain to remember and in that way help to remind the scholar to be careful and try to avoid performing the same relative kind of a wrong act at future times, then if the scholar's body is covered with clothing the teacher should uncover the lowest back part of the scholar's body and dampen the skin with a little water and then while the scholar's back is either in a straight position or bent a little forward the teacher should use a hard smooth paddle that is thin enough to spring some and while striking slow should cause severe pain for a while.

The Law of Action explains that the head gathers and gives in order to improve the body and the lowest part of the body gathers and gives in order to improve the body and the lowest part of the body gives what the head gathers, so they act as mates. The Law also explains that the nerve of a person's body is the principal organ of the mind or conscience and that there are only two principal parts of the nerve, one being in the head and the other in the lowest part of the body. Well, if the head is pained the person is disrespected and the head is harmed and the conscience is harmed owing to the hatred of being direspected while nothing would be done to the lowest part of the body. Well, if the lowest back part of the body is pained in a condition like has been explained the pain will cause pain in the conscience or head also, owing to sympathy for having helped to cause the lowest part of the body to receive pain while at the same time the flesh would not be bruised or harmed much and no hatred would appear, and those are some of the reasons why the lowest back part of the body is the nat-

ural place to cause the pain. The place to cause pain is also explained by the opposite conditions formed by the Law of Action, bodily the head gathers and that forces the lowest part of the body to receive. Well, for an opposite body to force opposite bodily actions the conditions explain that the opposite body should begin by forcing the lowest part of the body to gather and that will force the head to receive.

The Law of Foresight explains that scholars form ideas from what appear to some people as being trifling little conditions not worth any notice, so one reason why a teacher should uncover the lowest back part of the scholar's body is in order to teach the Law of Order or carefulness by being able to see how much they are bruising the flesh; another reason is in order to make use of the Law of Cleanness and teach cleanness by forming a clear place for use; another reason is in order to make use of the Law of Economy and teach economy by avoiding to wear out clothing and avoid using unnecessary power while striking.

Owing to the fact that such things as whips, straps, rubber tubes or rough or heavy paddles can not be used or directed in order to cause enough pain and avoid unnecessary and harmful bruising, the Law of Order explains that the hard smooth thin paddle should be used.

The Law of Action explains that there should be a rest between acts. The Law of Individuality explains that each act should have a clear individuality. The Law of Beauty explains that each act should be made useful. The Law of Secretiveness explains that a teacher should fully do things and the Law of Order explains that a teacher should be careful about how they do things, so those are some of the reasons why the teacher should strike slow and reveal to the scholar that the teacher knows how to do good work and to do good work by giving each slap time to smart. The Law of Foresight also explains that the slow actions help to show that the teacher has full control of their mind which helps to prevent the scholar from thinking that the teacher has not enough sympathy.

The Law of Order explains that one of the principal ideas in paining the conscience is to cause plenty of pain and avoid bruising the flesh much and the Law of Foresight explains that one reason why the skin should be dampened is in order to freshen or invigorate the feelings; another reason is that the small parts of moisture will penetrate

the pores of the skin deeper than the surface of the paddle and in that way help to cause pain so as to help avoid bruising as much as would be in causing the same amount of pain without the water. The Law of Foresight also explains that the reason the scholar's back should be straight or bent a little forward is in order to form as thick and soft a cushion of flesh as possible. The cushion permits pain to appear and prevents bruising as much as would be if the flesh was stretched or in a more solid condition.

The Law of Action also explains that opposite actions form opposite conditions and opposite conditions form opposite actions, so if a painful spanking clearly pains the conscience a gentle spanking clearly pleases the conscience and a scholar will willfully endure some pain in order to receive the pleasure that appears with a spanking. So the reason a teacher should cause severe pain is partly in order to avoid permitting too much pleasure.

The Law of Action also explains that a man can naturally pain the conscience of a girl or woman and hold their sympathy and respect better than a woman can owing to the fact that they naturally are more attractive and have more sympathy for girls and women than a woman has, and for the same relative reasons a woman can pain the conscience of a boy or man better than a man can.

The Law of Foresight explains that a scholar should be willing to endure having their conscience pained although the scholar should be placed in a stanchion or tied because it is the pain that a scholar will not feel like quietly enduring that they will remember so as to help their memory and carefulness at future times.

The Law of Foresight explains that sometimes a scholar innocently becomes careless and forms a habit of forgetting or for some reason neglects to use their conscience enough and the conscience becomes weak and needs exercise and the only way the scholar can be helped is for a teacher to naturally pain their conscience and in that way force the conscience to exercise.

The Law of Action explains that after a teacher has detected a wrong act a scholar has willfully performed the reason the teacher should act regularly not regular is that if the teacher acted regular by paining the conscience at once each time after a wrong act was detected that the scholar would always know what to expect and their con-

science would only be bothered or exercised for a while when the pain appeared, while if the teacher waited a day or two or three days or more the conscience would be exercised from the time the wrong act was performed until after the paddle was used.

The Law of Action explains that when a person talks cross or ill natured that the person is out of sympathy and that it is disrespectful for a teacher to instruct while out of sympathy and for that reason a teacher can not act respectable and pain a scholar's conscience after talking cross or ill natured to the scholar.

The idea of natural death.

The Law of Action explains that a specified condition appears and then an opposite condition appears and a specified action appears and then an opposite action appears and those conditions explain that when a person is born that the person leaves the bodies of its parents and in small parts gather nourishment for the material body from material of the earth, and in small parts gather nourishment for the spirit life of the body from the air that appears between the earth and sun. Well, when it comes to death the Law explains that the material bodies of a person's parents have come from the earth so fully all the material part of a person's body has come from the earth and at death returns in one body to the earth, while for generations the spirit life has been coming from the current of air that for ages has been coming from the sun apast the earth toward the moon, so the spirit life has come from the current of air and at death returns in one spiritual body to the current of air and goes toward the moon. The Law also explains that there should be many ways for the spirit life to improve that a person does not and never will while here know anything about. The Law does not explain what becomes of the spirit life but signifies that a spirit life enters many worlds and each time receives a material body able to improve the spirit life more than the material body of the previously entered world.

The Law of Economy explains that nature never wastes a thing so the Law explains that there is no reason to think that the spirit life will be destroyed. The Law of Action explains that in a broad-minded view material appears with changes although there is no such a thing as material appearing with or of or from nothing and then forming an

appearance and then forming a disappearance, so this Law explains that there is no reason to think that the spirit life will be destroyed.

The Law of Foresight explains that a person should make good use of the Law of Order by being careful, because the Law of Action explains that if a person gathers conditions of improvement for himself while giving actions that do harm, that the time will come when the person will be forced to gather conditions that do harm while the person gives actions that cause improvement, while as much and often as a person gives actions that form conditions of improvement the person will gather actions that will improve their own condition.

The Law of Individuality explains that a person should avoid acting selfish in order to avoid performing actions that cause harm and should avoid causing actions that harm in order to avoid placing their spirit life in combat with harmful conditions after death.

The Law of Beauty explains that a person should make good use of the Law of Appearance and the Law of Cleanness in order to appear respectable when their spirit life leaves this earth.

The Law of Secretiveness explains that when a person's spirit life leaves this earth that the life should be as respectable as possible and the Law explains that in order for the life to be as respectable as possible that the person should make good use of all of Nature's laws while the person is here on earth.

The idea of naturalness.

The Law of Action explains that in a narrow-minded view a person is a part of nature so no matter how a person would act the person's act would be natural because the person was a part of nature. Well, in a broad-minded view the general conditions of nature explain each and all the ideas that can be used with actions to improve conditions and at the same time explains that an idea or action that will do more to harm than to improve should not appear, so when a person or thing that is given a mind to direct their actions with uses an idea or action that the general conditions of nature explain is harmful the idea or action is naturally unnatural or contrary to nature.

The unnatural idea of suicide.

The Law of Action explains that an opposite action should appear after a specified action, so if a person's body appears in sight in this world without the person's directed help the body should be permitted to disappear from sight without the person's directed help.

The Law of Cleanness explains that if nature begins to direct the actions of a person's life regardless of a person's directed help when a person appears in this world that nature should be permitted to cleanly finish the directing without the person's directed help.

The Law of Economy explains that a person should do nothing except to improve their life as much as possible.

The Law of Individuality explains that a person should not place their life in combat with a harmful condition by destroying their material body and forcing their life to leave this world before nature is ready for the life to leave.

The Law of Beauty explains that a person should do all they can to make their life more useful.

The Law of Appearance explains that after nature has fully explained that it is wrong to destroy a person's material body that a person should act honest and avoid destroying their body.

The Law of Order explains that a person should be careful to avoid destroying their material body.

The Law of Foresight explains that a person should make use of the Law of Order and avoid doing harm or fully destroying the material body.

The Law of Secretiveness explains that a person should fully do all they can to improve the body and avoid harming or destroying their material body.

The unnatural idea of teasing.

The Law of Foresight explains that it is a harmful idea because the idea placed in use induces harmful and unpleasant feelings.

The Law of Action explains that a specified action should follow an opposite action, so if a person is not lawfully governed, the person should be permitted to willfully do a specified thing or willfully avoid doing the specified thing, and if a person is lawfully governed the person should be permitted to willfully do a specified thing or should be respectably and unwillingly forced to do the specified thing.

The Law of Cleanness explains that a person should be permitted to cleanly act wilful and do a thing or be per-

mitted to cleanly act willful and avoid doing a thing or they should be respectably and cleanly forced to do a thing.

The Law of Individuality explains that a person naturally has a right to direct the actions of their own body and that it is disrespectable for another person to want to induce a person to place their body in combat with unpleasant or harmful feelings by doing some thing that a person does not willfully want to do.

The Law of Order explains that a person should act careful and when possible avoid wanting another person to do some thing the other person does not willfully want to do.

The Law of Appearance explains that a person should act honestly natural by not wanting another person to do some thing that the person does not willfully want to do.

The Law of Economy explains that a person should avoid placing another person's body in combat with unpleasant feelings by teasing.

The Law of Beauty explains that a person can not act useful by teasing and in that way harming another person or people.

The Law of Secretiveness explains that a person should fully do all they can in order to avoid teasing and harming other people.

The unnatural idea of divorce.

The Law of Foresight explains that it is a harmful idea.

The Law of Action explains that a specified action should follow an opposite action, so if two people willfully appear as parents the people should remain parents until they unwillfully disappear as parents and that would be when death came to one or both the people or when the general government made one of the people a prisoner for life or a long time.

The Law of Cleanness explains that a person should cleanly finish what they start to do. The Law also explains that if a person can not agreeably live with one person that the person should not be permitted to derange the personality of another person.

The Law of Individuality explains that if two people appear in order to make life disagreeable for each other, that another person should not be permitted to place their actions in combat with one of the disorderly people's actions.

The Law of Order explains that a person should carefully become fully acquainted with all of a companion's ideas of life and also learn if the companion has a healthy or unhealthy body, so as the person can understand if the companion's actions and conditions can be agreeably tolerated by the person before the person is married.

The Law of Appearance explains that a person should honestly explain their ideas and conditions of life to a companion before agreeing to marry, so as to avoid being misunderstood and having undesirable conditions to tolerate after marriage.

The Law of Beauty explains that a person should act useful by avoiding undesirable or harmful positions or conditions. The Law also explains that if the Law of Foresight is made use of that there will be no reason for the appearance of a divorce.

The Law of Secretiveness fully explains that there should not be such a thing as a divorce permitted to appear.

The Law of Economy explains that a person should avoid appearing in position to want a dirovce.

The unnatural idea of jealousness.

The Law of Foresight explains that it is a harmful idea and that the harm is caused by a person by ignoring the Law of Appearance while dealing with moral actions. The Law explains that so long as a person is morally honest the person looks for the honest moral actions of others and when in doubt always decides in favor of the good. Well, when a person becomes morally dishonest the person does not want to think that they are one of the worst kind of actors so they proceed to look for morally dishonest actions of other people and always decide in favor of the bad when in doubt, and then when such a dishonest person thinks a companion or other person has performed an immoral act, in order to try to induce other people to think that the person thinks of being morally honest and is ready to try to improve moral conditions the person complains about what they thought was the immoral actions the companion or other person had performed, and it is the dishonest feeling that caused the person to complain that is called jealousness.

The Law of Action explains that naturally a specified action never fails to follow an opposite action. Well, a person must think that they are harmed before they can have a reason to think of complaining. Well then, the Law

explains if a dishonest person knows that they have been harmed and have a reason to complain, the honest person knows that they have no reason to complain and will try to help a poor companion if the companion has acted wrong.

The Law of Individuality explains that a person only has the right to direct the actions of their own body, so the Law explains that a person has no natural right to use their own body dishonestly and then place the motive system of some other person's body in combat with unpleasant feelings in order to try to induce the other person to think that the person has been acting honestly.

The Law of Appearance explains that a person has no natural right to appear with jealousness.

The Law of Economy explains that a person should appear morally honest in order to avoid appearing with jealousness.

The Law of Order explains that a person should carefully avoid appearing morally dishonest so as to avoid appearing with jealousness.

The Law of Beauty explains that jealousness is not useful or partly useful.

The Law of Cleanness explains that a person should fully avoid jealousness by appearing cleanly honest.

The Law of Secretiveness explains that a person should do all they can to avoid appearing with jealousness.

The unnatural idea of selfishness.

The Law of Foresight explains that it is a harmful idea and is formed by ignoring the use of the Law of Individuality. The Law also explains that excepting when a person has a lawful teacher, that a person has a natural right to direct the actions of their body, so if another person willfully or unwillfully acts in order to directly or indirectly cause a harmful action and feeling to appear in a person's body the other person is forcing or in other words is directing an action and harmful feeling to appear in the person's body and the forcing or directing of such harmful actions and feelings to appear in another person's body is what is called selfishness.

The Law of Appearance explains that a person has no natural right to ignore the Law of Individuality.

The Law of Action explains that naturally a specified action follows an opposite action, so if a person acts selfish

by improving himself while directly or indirectly causing harmful actions and feelings to appear in another person's body, the time will naturally come when the person will be receiving harm while the other person or people will be receiving improvement.

The Law of Individuality explains that a person should avoid acting selfish by always using the broad-minded idea of helping to improve all people, and avoid doing what will directly or indirectly cause harm.

The Law of Economy explains that there is no economy or sensible reason used while using the narrow-minded idea of improving a person's self while directly or indirectly causing another person or people harm, because the person is only improved at the time and the time will come when the person will be forced to receive harm to pay for the improvement they received while forcing the other person or people to receive harm.

The Law of Order explains that while a person is not acting selfish that their actions are paying for what the person receives but while a person is acting selfish their selfishness prevents them from paying for what they are receiving and at some future time they must spend an equal amount of time in paying for what they have been receiving. So in a broad-minded view when a person acts selfish he is wasting time and really doing harm to himself and other people.

The Law of Beauty explains that the only way a person can improve in a broad-minded view is to regularly not regular act in order to help improve all people. The Law explains that each time a person acts in order to improve all people that the person receives an improvement that amounts to a little more than the harm the person received by making the extra effort to help all the people in place of only helping himself.

The Law of Cleanness explains that a person should cleanly avoid acting selfish in order to avoid causing himself and other people harm.

The Law of Secretiveness explains that a person should fully do all they can to avoid selfishness.

The idea of natural Laws in a broad-minded view.

The Law of Appearance explains that a person should notice and always and at all times act like the Laws explain and in a general way to be naturally right.

The Law of Foresight explains that a person should notice things in a broad-minded view in order to understand and have sympathy for the relative conditions of conditions with different positions and should notice the little trifling conditions in a narrow-minded view in order to understand how to form large conditions that will help improve all things like the large conditions had, the person had noticed in a broad-minded view do.

The Law of Economy explains that a person should constantly make special efforts to try to avoid the using of material or time or actions not needed.

The Law of Beauty explains that a person should constantly make special efforts to make use of larger quantities of specified material or time or actions when the specified time or material or actions will help improve conditions.

The Law of Cleanness explains that at all times and in all ways a person should make special efforts to try and act clean and to cleanly do things.

The Law of Action explains that a person should make special efforts to avoid forming regular actions or conditions and should understand that an opposite action or condition should always be followed by each specified action or condition.

The Law of Individuality explains that a person should make special efforts to avoid forming actions or conditions that do more to harm than to improve.

The Law of Order explains that a person should make special efforts to carefully notice conditions in both a broad and narrow-minded way.

The Law of Secretiveness explains that a person should fully make all the efforts they can in order to be and become as useful as possible.

Proceeding are some narrow-minded natural ideas of general government analyzed, and also some unnatural ideas are analyzed. And some of the narrow-minded ideas are analyzed in a broad-minded way by only explaining what the Law of Action explains or by explaining what some of the principally needed Laws explain.

The natural idea of regulating the population of the earth.

The Law of Action explains that in a broad-minded view and before the earth is populated with as many people as can comfortably live the limit number for children in a fam-

ily should be the opposite of the number of parents, so for two parents four children should be the limit. The Law also explains that when the earth is fully populated that parents should only be permitted to replace themselves or in other words two children should be the limit for two parents.

The natural idea of enforcing the Law of population.

The Law of Foresight explains that man should protect woman and the Law also explains that a man must first help before a woman can help plant or cultivate a child, so the government should only hold men responsible for the appearance of children. The Law of Foresight explains that if the earth was over populated with people that some of the people would have to be directly murdered or indirectly murdered, so if a man is a parent of a child more than the Law allows, the man has willfully indirectly helped to induce murder. Well, the Law of Action explains that after a man has willfully performed such an act that the government should unwillfully but directly help the man to avoid indirectly helping to induce murder by taking from the man the power to help plant a child.

The natural idea of forcing a person to earn what it costs for the person to live.

The Law of Action explains that when an able bodied person forms a habit of willfully refusing to try to earn their living expenses, that the person is forcing other people to earn the person's expenses and the Law explains that the government should take the person to a reformatory and force the person to earn their own living expenses by not permitting the person to have a thing to eat until the person earned the food, and if the person refused to earn food the government should permit the person to starve himself to death.

The natural idea of enforcing the Law of Action when a man or woman willfully deserts a married companion.

The Law of Order explains that when a person willfully deserts a companion that they force the companion to work without the help and company of the person, so the Law explains that the government should unwillfully force the person to help the companion earn a living without the companion's company, by placing the person in a reformatory and forcing them to earn more than their own living expenses.

The natural idea of forcing the Law of Action for stealing or robbing.

The Law of Action explains that if a person uses their conscience in a wrong way by forcing another person or people to lose something, that the government should place the person in a reformatory until the government thinks the person will know enough to rightly use their conscience and that if the person has disposed of what they stole the government should force the person to stay at the reformatory until they earn as much as they stole if the person lives long enough to do so.

The natural idea of enforcing the Law of Action for murder.

The Law of Action explains that when a person is murdered that the person's material body is destroyed and the person's spirit life is robbed of liberty on earth, so the Law explains that when a person murders another person, that the government should avoid destroying the person's material body but should rob the person's material body of liberty on earth by holding the person at a reformatory until death.

The natural idea of enforcing the Law of Action for trifling acts that cause harm.

The Law of Action explains that when a person performs a disrespectful act that does not do much harm, that the government should take the person to a police station and naturally pain their conscience once or a number of times. The Law of Foresight explains that when a person's conscience is pained a number of times that the times should appear far enough apart so the flesh would not appear bruised or feel sore from one time until the next.

The natural idea of an army and navy.

The Law of Action explains that the world should have one small army and one small navy, and the army should be placed with one small division in each specified country and each division should be composed of men from all the different specified countries, and the ships of the navy should be equally distributed so as to appear near each specified country and each ship should be operated by men from all the different specified countries, and the army or the navy or the army and navy should only collect and fight when some specified country or part of the country disobeyed the world's Law or Laws.

The natural idea for ships.

The Law of Action explains that a ship should not be permitted to leave a shore without another ship to stay in their presence and be ready to help if either is harmed.

The natural idea of caring for prisoners.

The Law of Action explains that the government should first give a prisoner a good opportunity to be reformed and then if they become too harmful or cause too much trouble the prisoner should be placed in a well guarded pen and forced to work hard until death.

The Law of Foresight explains that it is uncommonly bad acting people that need to be taken to a reformatory, so the Law of Action explains that the government should induce some uncommonly good natured people to care for the people that need reforming. The Law of Foresight explains that extra good natured people will not really want to care for a reformatory or help to care for a reformatory but the government should induce such people to do so, and the government should avoid permitting a person to help care for a reformatory if the person has not enough sagacity and sympathy to permit them to show much goodness and little cruelty.

The Law of Action explains that at a reformatory or a police station an uncommonly good natured woman with a large strong body should be used to reprove and to pain the consciences of men and boy prisoners, and an uncommonly good natured man should be used to reprove and to pain the consciences of women and girls. The Law also explains that it would often be well for the woman to have a man guard and the man to have a woman guard or have the guards near by when reproving and paining the conscience of a prisoner.

The Law of Action explains that men and women and boys and girls should be held at the same reformatory and should be permitted to be in the presence of each other as much as possible without giving them an opportunity to help each other act wrong until they are reformed enough to be trusted.

The Law of Beauty explains that the prisoners should be given an uncommonly beautiful clean comfortable home and be given what they want to eat, and should receive the greatest of kindness and respect from each person that helps to care for the reformatory.

The Law of Economy explains that men and women prisoners should be forced to earn their living expenses and more too if able, or they should be permitted to starve themselves to death.

The Law of Appearance explains that each person that helps to care for a reformatory should carefully teach honesty by always being honest.

The Law of Order explains that each person that helps to care for a reformatory should always carefully and kindly act so as to teach prisoners to act more carefully unconsciously.

The Law of Individuality explains that prisoners should be carefully taught to understand that it is wrong to place their actions or another person's actions in combat with conditions that do more to harm than to improve.

The Law of Cleanness explains that each person that helps to care for a reformatory should cleanly act kind and should cleanly do things in order to help reform the prisoners.

The Law of Secretiveness explains that after a man or woman prisoner has been kindly cared for in all ways and then the prisoner deserts the reformatory that the government should not make another effort to reform the prisoner but should get the person dead or alive and if alive should be taken to a prison and placed in a closely guarded pen and forced to work for a living until death.

The unnatural idea of using money.

The Law of Foresight explains that the idea of using money is the most powerfully harmful idea that man has formed.

The Law of Action explains that the earth should be used to help improve humanity and humanity should be used to help improve the earth. Well, the Law of Action explains that the idea of using money has caused humanity to rob the earth of more useful material that has been wasted than has been needed and used for real need, in place of improving the earth, while at the same time the idea of using money has caused the earth to be used to make heathen slaves of the larger portion of humanity and heathen drones of the smaller portion of humanity, in place of improving humanity.

The Law of Appearance explains that when money is used and used honestly that it only adds to the expense of living.

The Law of Beauty explains that there is no sensible reason why people should waste the useful material of the earth in order to make slaves of themselves while stacking up money for future generations, because future generations will not be able to eat the money or make useful machinery out of the money after the other materials are all either wasted or used.

The Law of Cleanness explains that there is not a fractional part of usefulness in the idea of using money.

The Law of Individuality explains that the idea of using money does nothing except to induce and help form harmful conditions and in that way place useful conditions in combat with the harmful conditions induced and formed.

The Law of Order explains that there is no useful care taken while using the idea of using money.

The Law of Economy explains that there is no actions except unnecessary actions used in using money.

The Law of Secretiveness explains that the idea of using money is fully harmful.

Proceeding the natural broad minded idea of general government is explained in a narrow minded way.

The Law of Foresight explains that the general government should take care of all the people's general work, so as to prevent the people from placing their actions in competition or combat with each other.

The Law of Individuality explains that humanity should have no such a thing as money so long as there is only one humanity. The Law explains that humanity should govern itself by controlling all stores and watching and preventing foolish people from wasting goods that the foolish people receive control of, and by controlling all factories, and by controlling all cultivations and taking and taken material from the earth and water, and by controlling the general actions of people.

The Law of Economy explains that the government should not permit people to take any more useful material from the earth than they really need for comfort each year. The Law also explains that the government should not permit people to form harmful conditions for comfort, such as wasting time and material and acting immoral while rais-

ing and consuming tobacco, liquor, opium, etc. The Law also explains that the government should not have many laws and that when natural conditions change so that a specified Law does not fully cover what it was intended for that the specified Law should be destroyed and a new Law that will cover the present need should be formed. And that a Law that is not constantly and urgently in need should not be permitted to remain a Law.

The Law of Cleanness explains that the government could act cleanly harmful by giving people money to induce all kinds of robbery and other crimes and then spend the time placing people in prison or destroying the people's material bodies for robberies or crimes done, while the government should be doing nothing, or making some effort to help form a more comfortable home or protection for jackasses.

The Law of Beauty explains that each county should have a governor to govern the government work of the county and each state should have a governor to govern the work of county governors and each specified country should have a governor to govern the work of state governors and the world should have one governor to govern the work of the governors of the specified countries, and that each governor should be discharged and a new one elected by the people as often as a governor fails to please over half the number of people the governor is governing. The Law also explains that the county governors should take care of the government work of electing a state governor, and the state governors should take care of the government work of electing each county governor, and the county and state governors should take care of the government work of electing a country governor and all of the governors except the world's governor should take care of the government work of electing a world's governor.

The Law of Action explains that each governor should force the world's Laws before making any effort to form or force county Laws. The Law explains that each county should have a judge and court, and there should be commercial judges and courts in each specified country, and the army and navy should have judges and courts, and the world should have a general judge and court in each specified country, but a specified country or a specified state should not be permitted to form or force private Laws so a

specified state or country should not need a judge or court. The Law of Action explains that people should not partly do things but should do things. The Law also explains that an opposite action or condition should follow a specified action or condition, so if the Laws are forced in a narrow-minded way by using county judges and courts and the Laws are forced in a broad-minded way by using the world's judges and courts there is no sensible reason why specified states or countries should be permitted to make a muss of Laws. The Law of Action also explains that the world's governor should form the world's Laws although a Law should be destroyed or a Law added when more than half the people of the world vote in favor of doing so. County Laws should be formed by the largest portion of votes from the people of the county although the state governor should have the power to destroy county Laws. The Law of Action explains that after making good use of the Law of Economy that there should be as many reformatories and prisons as is needed.

The Law of Order explains that the government should carefully force the Laws and carefully have Laws to prevent ignorant people from wasting material and also have Laws to prevent people that are able to work from becoming idlers.

The Law of Appearance explains that the government should have good schools and above all other things the scholars should be taught to act honestly both in broad and narrow minded ways, so people will have sympathy for all the conditions in the world and the government will be able to have trustful servants.

The Law of Secretiveness explains that the government should fully control the people and the people should fully control the government.

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